

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

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## CONDITION OF THE WORLD.

The world of mankind seems to present some very peculiar features in its workings; but, however unaccountable to us they may appear, they evidently belong to the world; consequently no one need be concerned. A slight convulsion just now is feeling a little tenderly after the foundations of her social fabric; which, as a matter of course, makes her appear a little confused for the moment to those who are so immodest and presumptuous as to look her in the face. This shaking has evidently very much paralyzed her powers; and possibly it may have a serious effect upon the brain, if it do not prove destructive to the entire nervous system. Old age is evidently creeping on, reminding us that all earthly things are subject to dissolution. Yet the least disposition to accuse her of imbecility would unquestionably be resisted with as strong a plea in self-defence as that urged by a certain noted General, in India—"Although, from my gouty feet, I am physically unequal to active bodily exertion, I assert that, in judgment and intellect, I am fully equal, if not superior to any." The fact of her feet being gouty, and of her being, in consequence, unable to get about much, compels us to admit that she undergoes a fearful amount of agony while she does stand; and we think her strength of judgment and intellect may be determined, and no doubt appreciated, from the following facts, as the result of her mature

deliberations, systematic policy, and superior strength of intellect:—

The present money crisis shows the rottenness of a system that has long influenced the nations, and is now plunging them into the vortex of innumerable evils. Hundreds of thousands of people are thrown out of work, and the nations are filled with terror and fearful apprehensions of the extent of crime which must necessarily result from this vast amount of indolence and unemployed labour. To avert, if possible, the calamity at home, 140,000 men, or more, are announced as being on hand, in the United States, waiting for a chance of employment in foreign wars—one of the most prominent Christian employments of the age. Foreign nations are accused of being impolitic, and of evincing but little forethought, in not employing a few hundred thousand men to kill one another. As safety-valves to ease a groaning nation's pains, filibustering expeditions to any of the adjacent countries that may be inclined to revolutionary measures are recommended, to keep the nation from exploding. Among these, St. Domingo, Mexico, Central America, Cuba, Nicaragua, and Costa Rica are included, as affording ample room for revolutionary enterprise. Constant war with the Indians, and Indian depredations in the Western Territories, are mixed up with warlike demonstrations against Utah. Bolivia,

Peru, Chili, and nearly all the provinces in South America are convulsed with civil war and revolutionary intrigues among Government officials. England is engaged in the generous and humane work of destroying a few millions of natives in India. To accomplish this, scores of thousands of young men at home, who are out of other useful employ, are gathered up and sent to India—most of them, probably, never to return. Thus war virtually becomes a happy circumstance to the country,—the elements of a revolution at home passing off to other climes. India, in turn, does her best to redeem her nationality by slaying as many Europeans as possible, showing her good will towards their extermination from her borders. Lands most desirable, and proverbial for their untold wealth, are made a desolation for generations to come; while the remnants of the nation that are left will find themselves in perpetual servitude and bondage to a nation that has overpowered them, with their burdens increased a hundredfold, and their religion equally invaded with their national rights. China—that ancient and mighty nation that minded her own business at home—can no longer find peace on earth. It has actually been discovered that she is a member of the great universal family, and her die is cast. The devil to her kingdom enters every port, and plunders when he can. He gnashes his teeth and spits forth fire; his voice is like the voice of thunder; and the innocent, filled with terror, quail at his presence.

Nations not at war with arms are at war in policy, and the constant negotiations, designed to adjust differences, only divert for a moment the pending calamity, while the seeds of controversy, disunion, and rebellion are taking deeper root, and are undermining for a more terrible disruption. The powers of earth have become so impotent and infirm that they have neither energy nor skill to settle their own difficulties or terminate their own controversies.

The weaker powers among all nations watch with jealousy the doings of the stronger, while their approach is more dreadful than the devouring pestilence. The eye that seeks for liberty is as the eagle's eye watching for its prey, it wearies not; but, alas! peace and liberty are not even visible in the distance beyond the yawning gulf.

Man is the real enemy of man, his

kindness is as the kindness of the hungry wolf that descends from the mountain for its prey. His generosity is betrayed in the envy he feels at the prosperity of another. He stretches out his strong arm and plucks from other members the wealth his greedy eye beholds in their possession. Like the grave and the barren womb, mankind are never satisfied; they never say it is enough.

All these are but a very few of the innumerable symptoms of old age and incompetency that appear on the wrinkled and haggard features of the world. It is true that she yet stands, but it is on gouty feet—an inveterate chronic disease, from which there is no hope of recovery. The items we have enumerated are only the outward visible evidences of approaching dissolution; the inward symptoms, observed only by the well-informed student, are far more alarming, and exhibit an entire constitutional derangement, from which recovery is impossible. Her staggering efforts fully indicate the unharmonious action of her social machinery, which fails to produce the peace, life, and power intended in her organization. The original design of her existence was extremely magnificent, worthy of the designer; and the throes of her agony, which already precede her disorganization and end, indicate that her fall must be magnificently grand. Long ago, the prophets foresaw the day, and declared the fall of Mighty Babylon; but it is now close at hand.

Such is the state and condition of mankind, who are all members of one great family, children of one Father, who made of one blood all nations. To the same tribunal all must render their account. A black and fearful one it will be with many. Men, families, communities, societies, sects of different orders, republics, nations, kingdoms, and empires will find much unsettled in their accounts with one another in that day when the great Judge and Arbitrator of wrongs will adjust all differences according to the strictest rules of equity and right. Outward appearances will not govern the judgment that will then be rendered. The secret motives of the heart, which have prompted deeds of cruelty, oppression, and wrong, will no longer be hid. They will have their full weight in the scales of justice, by which we must all be tested. Happy, indeed, will those be, in that day, who are not found wanting.

## THE WHEAT AND THE TARES.

"Let both grow together until the harvest."—JESUS CHRIST.

The words above quoted form part of a parable contained in Matt. xiii. 24—30. And by a parable is simply meant a comparison, a simile, or resemblance. In accommodation to the state of the people whom he addressed, the Lord often familiarised his instructions to their minds by means of such outward similitudes as the surrounding objects of nature afforded.

In this parable, he likens or compares the "kingdom of heaven," or the kingdom of God, to "a man who sowed good seed in his field,"—not to the man himself, but to his sowing of the seed in the field, and the other circumstances related as connected with it. According to the Lord's own explanation of His parable, we find that the "field" typifies "the world;" and that by the "man who sowed good seed in his field" is represented Jesus Christ, who came, as "the Son of Man," to establish his Church and kingdom in the "world." The "good seed" is emblematical of the word of God, which, when received into the hearts and lives of men, constitutes them new-born "children of the kingdom"—genuine disciples, or true Saints of the Lord. By his sowing the good seed is evidently meant the preaching of the word, or dissemination of the Gospel, and by that means raising up members of his Church and kingdom.

But "while men slept, his enemy came and sowed tares among the wheat, and went his way." Now, the "enemy," as contradistinguished from the man who sowed the good seed, or "wheat," is said by the Lord to signify "the Devil," who is the great adversary of the Saints, and the declared enemy of all righteousness. And those evil principles which, when imbibed in the minds of men and practised in their lives, constitutes them "the children of the wicked one," (or, in other words, merely professing members of the Church—merely nominal, but not real Saints of God,) are here represented by the "tares" which the enemy sowed and mixed up with the wheat; and the fitness and force of the illustration are obvious from the fact that what are in our version called "tares" were a species of bastard wheat, common in Palestine,—a sort of

plant similar to wheat in appearance, but of a very different nature. Although at first, during their growth, they cannot, at a distance, be readily distinguished from wheat, they may afterwards be clearly discerned; and though, for convenience sake, they may be allowed to remain and be reaped with the wheat, they can be easily separated and burned. We therefore see, by the nature of the allusions made in the parable, the force and propriety of the comparisons drawn.

The "harvest," or time of reaping and gathering-in of corn, is here used by our Lord to signify "the end of this world,"—the termination of this *æon*, or age,—denoting the time of the General Judgment, at the Second Advent of the Son of Man, when he shall come in the clouds of heaven, accompanied by a retinue of holy angels, to "gather out of his kingdom all things that offend, and them which do iniquity."

In gathering a field of wheat, each ear is not taken up, as it ripens, and transferred to the granary; but the farmer waits till he sees all ready for the sickle, and then the general crop is reaped and the field cleared. Just so will it be with that great harvest of the kingdom of God, which is representatively alluded to in this interesting parable. It is precisely the same, whether we speak of the Church of God as it existed in former days, or as it exists in these latter days; for the kingdom, with all that pertains to it, is the same now as then. The good and the bad are mingled now as then; the righteous and the wicked are mixed; the true children of the kingdom and the children of the Wicked One congregate together; Saints and sinners assemble and unite in outward brotherhood; the wheat and the tares—the genuine and the spurious plants—grow together until the harvest; but then a separation must take place. "The harvest," says the Lord, "is the end of the world; and the reapers are the angels." The work of final judgment and separation, then, will be effected through the instrumentality of angels. "The Son of Man shall send forth his angels, and they shall gather

out of his kingdom all things that offend, and them which do iniquity." This shows the fallacy of the notion entertained by many persons, that the Church and kingdom of God upon the earth, in order to be entitled to such a name and character, must necessarily be pure and perfect, and uncontaminated with unworthy members. They who look for and expect to find such a Church and such a kingdom, will never see the object of their search this side the Millennium. The general tenour of the parable before us is utterly inconsistent with such an idea. The specified object of the Saviour's coming implies the existence of two classes of members—the good and the bad, the false and the true.

The same lesson is taught and the same fact declared in other parables; as, for instance, in that concerning the Ten Virgins. The kingdom of heaven is likened by our Lord to ten virgins, five of whom were wise, and five foolish. The former made due preparations for meeting the bridegroom at his coming; the balance, being unprepared, found themselves too late for their anticipated admission

into the presence of their Lord. The door was shut, and they were rejected. (Matt. xxv. 1—13.) The kingdom of heaven is also likened to "a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So (says the Lord) shall it be at the end of the world (*aiov*, or age); the angels shall come forth and sever the wicked from among the just." (Matt. xiii 47—49.)

While, then, it is perfectly vain and futile to expect the Church and kingdom of God on the earth to be found free from such characters as are represented by the tares of the field, it is, on the other hand, quite certain that a complete and final separation of the tares from the wheat must ultimately take place. The latter will be garnered, and the former burned. The wicked will be assuredly cast into the "furnace of fire;" and "THEN shall the righteous shine forth as the sun in the kingdom of their Father."

H. W.

## HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

[August, 1842.]

Tuesday, 22nd.

I find my feelings of the 16th instant towards my friends revived, while I contemplate the virtues, and the good qualifications, and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord, of such as have stood by me in every hour of peril, for these fifteen long years past,—say, for instance, my aged and beloved brother, Joseph Knight, senior, who was among the number of the first to administer to my necessities, while I was labouring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful, and true, and even-handed, and exemplary, and virtuous, and kind, never deviating to the right hand or to the left. Behold he is a righteous man: may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed, and the vigour of health

turn upon him, if it can be Thy will, consistently, O God; and it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.

There are his sons, Newel Knight and Joseph Knight, junior, whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.

There is a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord; but time and chance would fail. I will mention, therefore, only a few of them, as emblematical of those who are too numerous to be written. But there is one man I would mention, namely, Orin Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition of the indefatigable and unrelenting hand of the Missourians.

He is an innocent and a noble boy. May



God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child, and my soul loves him. Let this be recorded for ever and ever. Let the blessings of salvation and honour be his portion. But, as I said before, so say I again, while I remember the faithful few who are now living, I would remember also the faithful of my friends who are dead, for they are many; and many are the acts of kindness—paternal and brotherly kindnesses—which they have bestowed upon me; and, since I have been hunted by the Missourians, many are the scenes which have been called to my mind—many thoughts have rolled through my head, and across my breast. I have remembered scenes of my childhood. I have have thought of my father, who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life.

He was of noble stature, and possessed a high, and holy, and exalted, and virtuous mind. His soul soared above all those mean and grovelling principles that are so congenial to the human heart. I now say that he never did a mean act, that might be said was ungenerous, in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds, rest with ponderous weight upon my mind; and many of his kind and parental words to me are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind, and have been implanted there, by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me is the tomb I have made to encircle o'er his head. Let the memory of my father eternally live. Let his soul, or the spirit, my follies forgive. With him may I reign one day, in the mansions above, and tune up the lyre of anthems, of the eternal Jove. May the God that I love look down from above, and save me from my enemies here, and take me by the hand, that on Mount Zion I may stand, and, with my father, crown me eternally there.

Words and language are inadequate to express the gratitude that I owe to God for having given me so honourable a parentage.

My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breathe the free air.

Alvin, my oldest brother—I remember well the pangs of sorrow that swelled my youthful bosom, and almost burst my tender

heart, when he died. He was the oldest and the noblest of my father's family. He was one of the noblest of the sons of men. Shall his name not be recorded in this book? Yes, Alvin; let it be had here, and be handed down upon these sacred pages, for ever and ever. In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid, and sober, and never would play; and minded his father and mother, in toiling all day. He was one of the soberest of men, and when he died, the angel of the Lord visited him in his last moments.

These childish lines I record in remembrance of my childish scenes.

My brother Don Carlos Smith, whose name I desire to record also, was a noble boy; I never knew any fault in him; I never saw the first immoral act, or the first irreligious, or ignoble disposition in the child, from the time that he was born till the time of his death. He was a lovely, a good-natured, a kind-hearted, and a virtuous, and a faithful, upright child; and where his soul goes, let mine go also. He lies by the side of my father.

Let my father, Don Carlos, and Alvin, and children that I have buried be brought and laid in the tomb I have built. Let my mother, and my brethren, and my sisters be laid there also; and let it be called "the Tomb of Joseph, a descendant of Jacob;" and when I die, let me be gathered to the tomb of my father.

There are many souls whom I have loved stronger than death. To them I have proved faithful—to them I am determined to prove faithful, until God calls me to resign up my breath. O Thou, who seest and knowest the hearts of all men—Thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—Thou Eloheim, that sitteth, as saith the Psalmist, "enthroned in Heaven," look down upon thy servant Joseph at this time; and let faith on the name of thy Son Jesus Christ, to a greater degree than thy servant ever yet has enjoyed, be conferred upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be taken away; and let the words of eternal life be poured upon the soul of thy servant, that he may know thy will, thy statutes, and thy commandments, and thy judgments, to do them.

As the dews upon Mount Hermon, may the distillations of thy divine grace, glory, and honour, in the plenitude of thy mercy, and power, and goodness, be poured down upon the head of thy servant. O Lord God, my heavenly Father, shall it be in vain, that thy servant must needs be exiled from the midst of his friends, or be dragged from

their bosoms, to clank in cold and iron chains; to be thrust within the dreary prison walls; to spend days of sorrow, and of grief, and misery there, by the hand of an infuriated, incensed, and insatuated foe; to glut their infernal and insatiable desire upon innocent blood; and for no other cause, on the part of thy servant, than for the defence of innocence; and thou a just God wilt not hear his cry? Oh, no; thou wilt hear me—a child of woe, pertaining to this mortal life, because of sufferings here, but not for condemnation that shall come upon him in eternity; for thou knowest, O God, the integrity of his heart. Thou hearest me, and I knew that thou wouldst hear me, and mine enemies shall not prevail; they all shall melt like wax before thy face, and, as the mighty floods and waters roar, or as the bellowing earthquake's devouring gulf, or rolling thunder's loudest peal, or vivid forked lightning's flash, or sound of the archangel's trump, or voice of the Eternal God, shall the souls of my enemies be made to feel in an instant, suddenly, and shall be taken, and ensnared, and fall backwards, and stumble in the ditch they have dug for my feet, and the feet of my friends, and perish in their own infamy and shame, be thrust down to an eternal hell, for their murderous and hellish deeds. I design to renew this subject at a future time.

Received an interesting visit from mother and aunt Temperance Mack. My health and spirits good.

This afternoon, received a few lines from Emma, informing me that she would expect me home this evening, believing that she could take care of me better at home than elsewhere. Accordingly, soon after dark, I started for home, and arrived safe, without being noticed by any person. All is quiet in the city.

Wednesday, 24th. At home all day; received a visit from brothers Newel K. Whitney and Isaac Morley.

Quincy, Aug. 24, 1842.

Dear Madam,—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long; but be assured, madam, it is not for want of regard for you and your peace of mind that I have postponed, but a crowd of public business, which has required my whole time,

together with very ill health since the receipt of your former letter; and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes; but my duty in reference to all demands made by executives of other States, for the surrender of fugitives from justice, appears to be plain and simple, consisting entirely of an executive, and not a judicial character, leaving me no discretion or adjudication, as to the innocence or guilt of persons so demanded and charged with crime; and it is plain that the constitution and laws of the United States, in reference to fugitives from justice, presumes and contemplates that the laws of the several States are ample to do justice to all who may be charged with crime; and the statute of this State simply requires, "That whenever the executive of any other State, or of any territory of the United States, shall demand of the Executive of this State any person, as a fugitive from justice, and shall have complied with the requisitions of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his *warrant* under the seal of the State, to apprehend the said fugitive," &c.

With the constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the right of adjudication. I am aware that a strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in hardships to those involved; and to you it doubtless appears to be peculiarly so, in the present case of Mr. Smith.

If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me, that I "would not advise Mr. Smith ever to trust himself in Missouri," I can only say, as I have heretofore said on many occasions, that I never have entertained a doubt that, if Mr. Smith should submit to the laws of Missouri, the utmost latitude would be allowed him in his defence, and the fullest justice done him; and I only intended to refer (in the remark made to you, when at my house,) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me, in reference to General Smith, that is without foundation in truth; a knowledge of which fact enables me to receive what I hear, as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious, when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in

discharge of that duty have studiously pursued that course least likely to produce excitement and alarm, both in your community and the surrounding public; and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions when at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith.

August: Friday, 26th. At home all day. In the evening, in Council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers that could, should go abroad through the States; and, inasmuch as a great excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the States with a flood of truth, setting forth the mean, contemptible, persecuting conduct of Ex-Governor Boggs, of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a Special Conference on Monday next, to give instructions to the Elders, and call upon them to go forth upon this important mission: meantime, that all the affidavits concerning Bennett's conduct be taken and printed, so that each Elder could be properly furnished with correct and weighty testimony to lay before the public.

Great distress prevails in England on account of the dull state of trade.

Saturday, 27th. In the Assembly Room with some of the Twelve and others, who were preparing affidavits for the press.

Nauvoo, Aug. 27, 1842.

To his Excellency Governor Carlin.

Dear Sir,—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart for the interest which you have felt in my peace and prosperity; and I assure you that every act of kindness and every word of consolation have

been thankfully received and duly appreciated by me and my friends also; and I much regret your ill health, and still hope that you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself with the illegality of the prosecution instituted against Mr. Smith. And I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we, at this time, wish your Honour to swerve from your duty as an executive in the least.

But we do believe that it is your duty to allow us, in this place, the privileges and advantages guaranteed to us by the laws of this State and the United States. This is all we ask; and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition, and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law, but honourably and honestly to fulfil all of the laws of this State and of the United States; and then, in turn, to have the benefits resulting from an honourable execution of those laws.

And now, your Excellency will not consider me assuming any unbecoming dictation; but recollect that the many prosecutions that have been got up unjustly and pursued illegally against Mr. Smith, instigated by selfish and irreligious motives, have obliged me to know something for myself. Therefore, let me refer you to the eleventh section of our City Charter—"All power is granted to the City Council to make, ordain, establish, and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said city." Accordingly there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance, he claims the right of Habeas Corpus, under section 17 of the Charter, to try the question of identity, which is strictly constitutional.

These powers are positively granted in the Charter over your own signature. And now, dear Sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy, and Springfield, and many other places, where the citizens enjoy the advantages of such ordinances, without controversy?

With these considerations, and many more which might be added, give us the privilege, and we will show your Honour, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo;



for he was not in Missouri; neither is he described in the writ according as the law requires; and that he is not a fugitive from justice. Why, then, be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice?

It is not the fear of a just decision against him that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial.

And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson County, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. King and Pitman divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required.

And, dear sir, our good feelings revolt at the suggestion that your Excellency is acquainted with the unlawful measures taken by those engaged in the prosecution—measures, which, if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy.

I admit, sir, that it is next to an impossibility for any one to know the extent of the tyranny, treachery, and knavery of a great portion of the leading characters of the State of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the State of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that State upon the people called "Mormons," and that passed unpunished by the administrators of the law, to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions.

If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable?

And now I entreat your Honour to bear with me patiently while I ask what good can accrue to this State or the United States, or any part of this State or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith,—a persecution that you are well aware, is entirely without any just foundation or excuse?

With sentiments of due respect, I am your most obedient servant,

EMMA SMITH.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1857.

UTAH NEWS.—We have received letters from our friends in Utah, with dates to September 14th, among which are communications from President Young, Elders W. Woodruff and F. D. Richards, and from our family, all which afford us the most cheering intelligence. In addition to Elder Woodruff's letter, which appears in another column, we extract the following from President Young's letter of the 12th September:—

"Since the departure of brother Samuel W. Richards, events of some moment have transpired in relation to the future of 'Mormonism.' My last to you supposed General Harney on his way to this Valley with a command of 2,500 soldiers. More recent advices state that he is detained in Kansas; and one Colonel Johnson, of Texas, is appointed in his stead. In place of three full regiments, about 1,400 men only were collected; of those, although they reached Laramie about the 31st ultimo, nearly one half had deserted. By express, this morning, we learned that 700 men left Laramie on the 3rd instant for Salt Lake. Captain Van Vliet, of Harney's Staff, arrived here on the 8th instant. He left his escort on Ham's Fork, and came in with Elders Bryant Stringham, and N. Y.



Jones. We have decided to send Doctor J. M. Bernhisel down this fall. He leaves here on Monday, 14th instant, with Captain Van Vliet, and, by special invitation, will accompany him directly through to Washington. All is well with us in the Valley. We have an abundance of grain, vegetables, and fruit. Health, peace, and faithfulness are universal; and at no period of our Church history have the Saints had so much occasion for rejoicing as at present. The Temple and other public improvements are progressing finely. In fact, the brethren throughout the Territory continue to build and improve with the same degree of interest that would be manifested, were there no prospect of trouble in the future."

By letter from brother Franklin, we learn that the object of Quartermaster Van Vliet's visit to Salt Lake was to ascertain if forage, lumber, and fuel could be obtained for the troops ordered by the Government to Utah, and report to the Department at Washington thereon; also to learn the facilities for a proper cantonment of the troops sufficiently near the city to efficiently aid the new Governor in executing the civil law, and in extending the laws of the United States over the Territory. Elders Little, Dana, Martin, Evans, and all forward of the St. Louis Company had arrived September 14th. Elder G. A. Smith had returned from a tour through the southern settlements, and brought a very flattering report of their condition and prospects. Brother Franklin says—"I wish to be remembered with much love to the brethren in the ministry, as well as all the faithful Saints; for the memory and prayers of the just are precious, after having laboured so long in those islands."

From the information before us, it is evident that Governor Young fully intends to pursue that policy in the present crisis with the United States which will make the General Government show their true colours in reference to their designs with Utah. A system of double dealing and disgraceful partiality has so long characterized the conduct of the General Government towards the Saints, that it is quite time the mask was torn off, and the grim visage of a shame-faced monster made to appear, if there is one. From the settlement of the Saints in a town, city, or county capacity, they have been grudgingly permitted to enjoy the common rights and privileges of citizens; and, in almost every instance where any chartered rights have been given, they have been soon repealed, because of that fear and jealousy toward the Saints which have actuated the authorities of the land. Utah cannot now be admitted to the Union, for fear she would have too much power. The General Government must fill every office in the Territory, which from usage, they can claim any right to fill, so as to keep the "Mormons" under, or they will soon usurp powers and prerogatives as monstrous as themselves. Consequently, civil officers must be sent, sworn to suppress "Mormon" institutions, and troops must go to help to do it. That the "Mormons" may be kept ignorant of their intentions, until perfectly in their power, troops must march under sealed orders, lest the Saints should get wind of the determination to make them like their civilized (?) neighbours, and plant a force strong enough to keep them so. This kind of conduct implies a belief that such intentions might be objected to on the part of the people of Utah, as unreasonable and unjust; and a little stratagem must be used to avoid a formidable opposition. This *modus operandi* may be necessary where there is a want of strength or a want of justice in the cause; but as there is no lack of strength, we necessarily conclude that a want of justice demands this hitherto hypocritical policy to accomplish certain unjustifiable ends.

An almost utter disregard has been shown, by the General Government, to the petitions of the people of Utah for seven years past, in relation to their rights and interest in that Territory; and it is a source of untold satisfaction to us to see a disposition on the part of Governor Young to make the Parent Government declare

her intentions towards the people which he has for so many years faithfully and wisely presided over. When those intentions are understood and are before the world, they will receive that response which will show to the world that the spirit and blood of '76 are as warm to-day as then, and that constitutional liberty is worth maintaining. When *Uncle Sam* wants troops in Utah to protect the country, and defend constitutional liberty, he can find them right on the ground, ready at a moment's warning; and he had better bless the country at home with the money expended in such expeditions, than to spend his millions to curse the country and people who are so far away. No one can reasonably expect the people of Utah to be satisfied with anything less than their constitutional rights, so long as they are a part and portion of the great political structure built upon that basis.

ANTI-MORMON MOVEMENTS.—There, perhaps, never was a time when Satan, the great adversary of the work of God, was more busily engaged in his work of opposition than he is at the present time. "Mormonism" is alive, a great reformation and revival has taken place, and the true Saints of God are up and doing, and are unitedly exerting their utmost energies to forward the interests of the great cause to which they are espoused. This the Devil knows right well, and it rouses his ire. Hence his fierce counter-work: hence his bitter enmity, malice, and revenge, as displayed in the many efforts now being made by his agents in different parts of his domain to pull down "Mormonism," and to build up, on its anticipated ruins, their invisible master's kingdom. Anti-Mormon lectures are being delivered here and there by the notables of his sable Majesty's clique: Anti-Mormon Societies are springing up in all directions, and menacing the "Mormons" with their meditated exposures and unveilings: the Priesthood are being continually challenged to discussion; and if they presume to exercise their judgment and freedom by refusing to comply with the calls made upon them, they are forthwith stigmatised as cowards and impotents. "What, then," some may ask, "are we to do in such cases?—Are we to reject such challenges, or to accept them?—Should the Saints attend the Anti-Mormon meetings, and listen to the statements there made or the arguments there used, or should they absent themselves from all such lectures and debates?" Our answer and counsel in this matter is—Keep away from such meetings of opposition and strife. Use all your efforts to *build up* the kingdom of God, and do not countenance, by your presence, your example, or your means, any of the stratagems of Satan and Co. to *pull down* or *undermine* that kingdom. Many of our opponents are endeavouring to make a trade of discussion and lecturing upon "Mormonism." Encourage them not, but rather lend your efforts to make known the truths of the Gospel to all who come within the sphere of your influence by all laudable means in your power, which is the easiest and best way of counteracting error. This is our general counsel, to which cases worthy of exception will rarely occur; and when they do, they should receive the attention only of wise and competent Elders.

Saints, be wise, and do not help to create public excitement against our holy religion either by word or deed; but rather direct your energies, exert your talents, and use the time at your disposal, in making known to those around you those glorious principles of "Mormonism" of which you are yourselves the happy possessors.

Brethren of the Priesthood, you stand in a responsible position before God, before the world, and before your brethren. Maintain your position and integrity, as servants of the Most High, by resisting every temptation to swerve from your duty as up-builders of the Latter-day kingdom. Be careful, in all your public

administrations, not to excite feelings of anger and animosity in the minds of your auditors, by injudicious and unnecessarily harsh remarks or offensive taunts. Be wise as serpents, yet harmless as doves. Let your address be courteous, and dignified with humility; and let your whole deportment be such as becomes the servants of God. Discharge your duties in the spirit of meekness and love, which is the spirit of the Gospel and the Spirit of God. By wearing the "breastplate of righteousness," and carrying with you the "shield of faith," you will be equal to every emergency, and will be able thus to "quench all the fiery darts of the wicked." Wield manfully the two-edged "sword of the Spirit, which is the word of God," and you will come off conquerors; for that word cannot return void. It must and will result either in the salvation or the condemnation of those to whom it is sent.

## ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 748.)

## OBJECTION.

"They say that the Holy Spirit, the Spirit of Truth, inspired them to write what they did; and He who never caused anything to be penned that is not true is said to be the author of this production [the Book of Mormon]; and the Holy Spirit instigated Nephi to take away the life of Laban. 'And it came to pass that the Spirit said unto Nephi, Slay Laban, for the Lord hath delivered him into thy hand.' If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost." — *"Mormonism Weighed,"* &c., by S. Haining.

## ANSWER.

Yes, we do say that "the Holy Spirit, the Spirit of Truth," who inspired the Prophets and Apostles of old, has also inspired the Prophets and Apostles of this present dispensation to speak and write the truths of heaven for the good of mankind; and that it was the selfsame Spirit that dictated the truths of the Book of Mormon to the minds of those who wrote them; and also that it was by the aid of the same Spirit that the Prophet Joseph was enabled to translate the hieroglyphic contents of that sacred book into the English tongue. We likewise believe, and dare to affirm, that it was the same Holy Spirit who, in the words of our

objector, "instigated Nephi to take away the life of Laban." Laban was a wicked man, who sought to rob and destroy the servants of the Lord, and (Pharaoh-like) to frustrate the purposes of Jehovah; and Nephi, under peculiar circumstances, and contrary to his own personal feelings, was "constrained by the Spirit," when the Lord had delivered Laban into his hand, to "smite off his head with his own sword." This act of Nephi's (performed, we presume, in a similar way to that of David's, who borrowed Goliath's sword to cut off that worthy's own head therewith, after the Lord had delivered him into David's hand,) has given no small umbrage to Mr. Haining, who forthwith designates Nephi's account as *blasphemous*! Says he, "If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost."

Now, if our horror-struck opponent were to carry out his principle fairly, he would necessarily condemn as blasphemous in the extreme that very book (the Bible) which he professes so highly to venerate. If we were to cite the case of Moses, who "slew the Egyptian, and hid him in the sand," (Ex. ii. 12,) Mr. H. might object to it, on the ground that nothing is said about God sanctioning the deed. To accommodate the objection, however, we will cite a few cases that bear a closer affinity with that of Nephi's.

What, then, will Mr. H. say to the procedure of Ehud, the Benjamite, who,

after introducing himself privately to Eglon, the king of Moab, (Israel's enemy,) drew out a two-edged dagger, which he had made for the purpose, and "thrust it into his belly," which caused his immediate death? Of this man, Ehud, it is said that the Lord had raised him up as a deliverer for Israel. (Judges iii. 15—25.) In connection with this, we will cite the case of Jael, Heber's wife, who "took a nail of the tent, and took an hammer in her hand, and went softly" to Sisera, the captain of the Anti-Israel host, who lay asleep in her tent, whither he had fled for safety, and "smote the nail into his temples, and fastened it into the ground;" and "so he died." To show that the deed was approved of God, it is recorded—"The Lord shall sell Sisera into the hand of a woman," and "the Lord hath delivered Sisera into thine hand;" also "Blessed above women shall Jael, the wife of Heber the Kenite, be." (Judges iv. 9, 14, 21; v. 24.) In addition to these cases, we will also instance that of Phineas, who "rose up from among the congregation, and took a javelin in his hand," and went after Zimri and Cozbi, (the former a Simeonite prince, and the latter a Midianitish woman,) and "thrust both of them through," for committing whoredom; and they died. The Lord approved of this deed of slaughter, which is evident from His own words to Moses:—"Behold I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel." (Num. xxv. 1—13.)

Here, then, we will pause, and ask our objector what he thinks of these recorded acts of slaughter? Not to mention Moses or David, what does he think of Ehud stabbing Eglon with a dagger? of Jael driving a nail through Sisera's temples, with a hammer? and of Phineas stabbing Zimri and Cozbi with a javelin? All these are recorded in the Bible as actions sanctioned by God himself! Will he cry "Blasphemy!" to this? Will he say that this is "almost, if not altogether, the sin against the Holy Ghost?" If he does, he is decidedly wrong; and if he does not, he is inconsistent with himself. Take, therefore, which of the horns he may, he is still impaled; and the only way to extricate himself from the dilemma is, by

acknowledging that he is entirely in error upon the subject on which he has expressed himself so pointedly and strongly.

But, having little hopes of any such recantation taking place, we proceed to adduce other instances from "Holy Writ" of persons having been instigated by the Spirit to take away life. There is the account of Samuel, the acknowledged prophet of God, who, according to "the voice of the words of the Lord," commanded king Saul to "go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul went and "utterly destroyed all the people with the edge of the sword." Thus far he obeyed the word of the Lord, given through the Prophet Samuel; but he spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." Because he had thus spared alive "Agag, the king of the Amalekites," and a portion of the flocks and herds, he incurred the displeasure of the Lord, who, in retribution, took from him his throne, and gave it to David. Samuel, however, obeyed the voice of the Lord, which Saul had in part neglected to do; and we read that "Samuel hewed Agag in pieces before the Lord in Gilgal." (1 Samuel xv. 1—33.) What, then, can Mr. H. say to this sanguinary transaction? He cannot plead that God did not sanction the deed; for it was all done expressly by Divine command. Will he say this is "blasphemy?" To be consistent with himself, he must do so; for, if it be blasphemous to represent Nephi as striking off the head of one man, with his own sword, by the instigation of the Spirit, what must it be in the case of a whole city being slaughtered, and their king "hewed in pieces," by Divine instigation?

Again: Take the account of Jehu's exploits. We find that he "slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left none remaining." (2 Kings x. 11.) Lest, however, Mr. H. should put in, as a plea, that Jehu did not do this by Divine approval, we refer him to what is said in verse 30:—"And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast



done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." Is this "blasphemy?" Is this "almost, if not altogether, the sin against the Holy Ghost?"

Then again, there is the slaughter of the prophets by Elijah. The word of Elijah was—"Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 40.) Surely our objector will not for a moment think of calling in question the inspired character of Elijah! How, then, will he harmonize this account of that man of God with his own notions of "blasphemy" and the unpardonable "sin?"

There is also the case of Moses v. the Midianites. Israel "warred against the Midianites, as the Lord commanded Moses; and they slew all the males; and they slew the kings of Midian, beside the rest of them that were slain." "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire; and they took all the spoil, and all the prey, both of men and of beasts." And we find that the word of the Lord, through His prophet, was—"Kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children, that have not known a man by lying with him, keep alive for yourselves." (Num. xxxi. 7-18.) Now, what would Mr. H. say to it, if such an account as this occurred in the Book of Mormon? If it were recorded in the 1st Book of Nephi, instead of the "4th Book of Moses, called Numbers," how awfully blasphemous would it appear in the eyes of our opponent! It would then be not "almost," but "altogether the sin against the Holy Ghost."

Leaving, however, the matter of Moses

and the Midianites, let us glance at the exploits of his successor. What will our objector think of Joshua, who, according to sacred Scripture history, "burnt" the whole "city" of Jericho "with fire, and all that was therein," except "Rahab the harlot;" "set the city" of Ai "on fire," "slew the men of Ai," and "hanged on a tree" the "king of Ai;" "uncaved the "five kings of the Amorites," and "smote them, and slew them, and hanged them on five trees;" attacked a number of other cities—thirty-one altogether—slew all their inhabitants and their kings, and "left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (Josh. vi. —xii.)

What, then, we repeat, will our objector, Mr. Haining, be able to say to all this? Will he cry "Blasphemy!" to these recitals of Joshua's deeds? They certainly throw Nephi quite into the shade! If it be "almost, if not altogether, the sin against the Holy Ghost," to represent the decapitation of one man as effected by Nephi at the suggestion of the Holy Spirit, what must it be to represent the destruction of thirty-one cities, with all their inhabitants and kings, by the Divine command, and under Divine approbation? Compare the case of Nephi with those of Ehud, and Jael, and Phineas, and Saul, and Samuel, and Jehu, and Elijah, and Moses, and indeed many others that might be mentioned, if necessary—and how considerable does the difference appear! Surely, then, the account of Nephi is of all the others the least entitled to the opprobrious epithet of "blasphemy!"—that is, supposing such an expression at all applicable—which it is not, it being entirely out of place. Our impetuous opponent has evidently yet to learn the truth of that Scripture which says—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

(To be continued.)

## FOREIGN CORRESPONDENCE.

## DESERET.

Historian's Office, Great Salt Lake City,  
September 12, 1857.

Editor of *Star*.

Dear Brother,—In consequence of the

annulment of our postal arrangements by the United States Government, we are obliged to write by such opportunities as may present themselves for communicating with our friends. Dr. J. M. Bernhisel,

our delegate, and Captain Stuart Van Vliet, assistant quartermaster of the United States army for Utah, start on Monday for Washington, by whom I forward this.

You have, no doubt, heard of our celebration of the 4th July by a grand military review, and of the 24th July party at Big Cottonwood kanyon. While at the head waters of Big Cottonwood, Elders A. O. Smoot, O. P. Rockwell, and Judson Stoddard arrived from the States, bringing the news that General Harney and an army of 2,500 men were fitting out for Utah.

Many companies of emigrants from and to California, have passed through our city this season. The Indians north have robbed and killed many of the emigrants, in consequence of the cruelty of one company from California, who, it is reported, shot every Indian they could see on the route. This party were journeying from California to the States.

August 13th. S. W. Richards and G. G. Snyder started as an express, taking letters to the States.

14th. Brother William Cooke arrived from his mission to Australia; also Brother Jennings, with a company of brethren from Carson Valley.

15th. Brother J. W. Cummings and R. T. Burton, with a company of brethren, started out to help in the emigration, and report proceedings eastward.

We have reaped the largest crops this season ever known in these valleys. The Tithing office begins to receive new Tithing, having 11,000 bushels of last year's

wheat on hand. Peaches are becoming very plentiful; and Doctor Willard Richards's family yesterday carried in 100 apples as their Tithing apples. The currants were a mammoth crop this season. Brother Hemanway brought me a specimen which were larger than cherries, and of a very fine flavour.

We have much cause to be grateful to our Heavenly Father for His abundant goodness to us as a people this season; the elements have conspired to favour us. We have had several excellent showers this summer; and hay lots, on which two and three tons of hay were cut last season, have produced this season ten and twelve tons.

September 4th. Thomas B. Marsh, with a part of Brother Walker's immigrating company, arrived.

6th. Thomas B. Marsh, formerly President of the Quorum of the Twelve, but who has been away from the Church nearly twenty years, was on the stand today, made his confession, and, by vote of the Church, was received for baptism.

8th. Captain Van Vliet and Brother Stringham arrived. The Captain is sent on by General Harney to buy forage and subsistence, and prepare quarters for the army.

11th. Brother Israel Evans' hand-cart company arrived at 2 p.m. in very good condition. 164 souls, 31 carts. Evening Elder James A. Little arrived.

12th. Jesse B. Martin's waggon company arrived.

W. WOODRUFF.

#### AN EDITOR'S REVIEW OF AN ANTI-MORMON BOOK.

We insert the following from *Reynolds's Newspaper*, which shows that the Editor, in his Review of Hawthornthwaite's work against the "Mormons," justly and properly appreciates the extent to which such evidence is entitled to our credence and regard. As almost all opposers of "Mormonism" fall back upon the testimony of apostates as the basis of their objections, we recommend to their consideration the fact that all such evidence is from those who have unblushingly forsworn themselves, and who take pleasure in making themselves notorious

for denying their own previous testimony, to which they have used the sacred name of God and that of His Son Jesus Christ, in order to enforce it upon the people. Arguments and statements from such a source are seldom worth notice; neither have they a claim upon the consideration of any sensible person.

#### REVIEW:

ADVENTURES AMONG THE MORMONS.—The evidence of a discharged servant against his master is invariably viewed with the utmost suspicion. In fact, all kinds of

what may be termed "Queen's evidence" should be subjected to the strictest analysis before a particle thereof is believed. Pure water does not flow from putrid sources, and irreproachable testimony seldom comes from the mouths of informers. We make these remarks in order to guard the reader from accepting all Mr. Hawthornthwaite tells us of the infamies, deceits, &c., practised by his former associates—the Mormons; of which body he was a preacher, or elder, as they are termed. The author is now an apostate from Mormonism, and has turned a betrayer of their confidence, and denunciator of their alleged profligacies. Mr. Hawthornthwaite assures us he does so from purely disinterested and philanthropic motives. But he was a Mormon and a preacher eight years! Surely he could not have been thus connected with the sect without long since becoming familiar with those practices he now thinks fit to denounce and decry. Why not, then, have separated himself before from such a "desperate combination of villains?" When a man, who

is constantly boasting of his honesty, is seen perpetually in the society of thieves, doubts naturally arise as to the sincerity of his professions and of the vaunted integrity of his character. Mr. Hawthornthwaite has for eight years been an associate of persons he now brands as "villains," and he asks us now to ignore, for his own special behoof, the old adage which saith, "You cannot touch pitch without being defiled." So much for the character of its author; now for the book itself. It is a brief history of the origin and progress of Mormonism—more particularly in this country. The heads of the Mormon sect, from Brigham Young downwards, are denounced throughout as a pack of ruffians, hypocrites, and profligates. They must, however be very clever knaves, or Mr. Hawthornthwaite a great noodle, if it took him eight years to penetrate their real character. We shall, however, extract copiously from his work, and leave the reader to form his own judgment upon the truth or falsity of the statements these extracts contain.

## VARIETIES.

SHALLOW streams are always the most noisy.

LIBEL.—Count Mazarin kept a complete collection of the libels written against him. It amounted to forty-six quarto volumes.

A MELTING sermon being preached in a small country church, all fell a weeping except one man, who was asked why he did not weep with the rest. "Oh," said he, "I belong to another parish!"

ANCIENT RUINS IN TEXAS.—We have been informed by a gentleman, who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fé and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puero, and on the Colorado of the west. He says that on one of the branches of the Rio Puero, a few days travel from Santa Fé, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone, regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for human habitation. Our informant was unable to describe the style of architecture; but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From this description, we are induced to believe that it resembles the ruins of Palanque or Otulun. He says there are many similar ruins on the Colorado of the west, which empties into the Californian Sea. In one of the valleys of the Cordilleras traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of delapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquary, who is desirous to trace the Aztec or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.—*Simmonds's Colonial Magazine*.